

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." —PAUL.

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POLYGAMY OF THE "MORMONS."

Without any cavil, it should be admitted by all professing Christians that the practices and usages of the ancient Saints, while under the influence and guidance of their Prophets and the inspiration of the Holy Ghost, by which they both wrote and spoke, are the best expounders and interpreters of the laws and institutions which God revealed to them. For after ages to condemn that which has been established by Divine commandment is both impious and sinful, as well as charging God with the authorship of such sins.

The institution of marriage, as established amongst the ancients by Divine command, can neither be sinful nor yet displeasing in his sight. Instead of manifesting his disapprobation of their practices, he has most singularly blessed the polygamic organizations of those ancient patriarchs by selecting the children they had begotten by their different wives to hold his oracles and be the repository of his Divine will to the surrounding nations. For us to say that such ancient worthies as Abraham, Jacob, and Moses, because they lived with more than one woman at the same time, and raised up children by them, committed adultery, and that their children were bastards and could not enter into the congregation of the Lord until the tenth generation, while the Lord approved of and blessed them in this act, would be for us to condemn as an evil and

a sin what God has established by his own appointment and approbated by his most singular and distinguished blessings.

That they did not commit adultery in this act may be clearly seen by reference to the dealings of the Lord in the case of David. The Lord gave to David the wives of Saul, the former king of Israel, and even said he would have given him more, if he had desired it; but when David took (another man's wife) the wife of Uriah, the Hittite, contrary to the law regulating the institution of marriage, he committed adultery; in consequence of which, the Lord said his wives should be taken from him and be disgraced before all Israel, which was most singularly fulfilled in the case of his own son Absalom. David repented of his sin, and made a full confession to Nathan the Prophet. Thus we can see what constituted adultery, and how the crime was punished in a most summary manner. Though David repented of his transgression, still the penalty of the law was inflicted, in which he acknowledged the justice of God.

For a generation who have never heard the voice of God, nor yet had the ministration of angels, and neither believe in nor enjoy the gift of revelation or prophecy, to condemn the institution of polygamy as adulterous and sinful, when it has been established by the most infallible demonstration and proofs, incur upon them-

selves, in so doing, a sin of no small magnitude. To say that it is an institution belonging to the *barbarous* ages of the past is to say that the Divine intelligence which established it was at least savage, ignorant, cruel, and inhuman. We do not find polygamy the peculiar feature of one age only: it was practised for two thousand five hundred years before the law of Moses was given. Abraham practised it by Divine approval, under the Patriarchal, which was a Gospel dispensation, four hundred years before the giving of the law. The law of Moses was given to the children of Israel because they rejected the Gospel; but it did not do away with the practice of polygamy, but made it binding upon the people by instituting laws for its regulation amongst them,—as, for instance, requiring a brother to take the wife of his deceased brother who had died, leaving no posterity.

Thus was polygamy practised both under the Gospel and under the law. And when the Gospel dispensation was again ushered in by John the Baptist and our Saviour, if polygamy was not practised by the Jews, it was because they made void the commandments of God through their traditions, and had departed from the law of Moses. The marriage relation belongs to the Gospel, and is a holy and sacred institution, and constitutes as much a part of the Gospel as any portion of that great system of Divine economy which has ever been revealed to man. It is an ordinance through which we can, by complying with its requirements while in this state of probation, secure for ourselves an eternal family relationship hereafter.

The doctrines of modern Christianity involve polygamy. If the Christian world, as they believe, are practising the one-wife system by Divine approval; what becomes of all those women who have become the second and third wives of men whose former ones are dead? In each case, when the marriage ceremony is performed, the officiating minister concludes by saying, "What, therefore, God hath joined together, let not man put asunder," thereby witnessing to the people that God takes cognizance of such ceremony. Now, if it be true that God does take legal observance of their acts, are not these second and third wives which have been married to the same man also his lawful wives, and the last as much so as the first? If it is argued by any that marriage only pertains to this life,

and that through it we form no relationship binding upon us in the future, why say, Let no man separate what God has joined together? Who has a right to dissolve such a union and make void the ordinances or institutions of the Almighty? And that the Lord looks upon the marriage covenant as an indissoluble union can be seen by reference to the Apostle Paul, where he says that "Neither is the man without the woman, neither the woman without the man, IN THE LORD." This saying plainly expresses the mind of the Lord regarding the marriage relation and future state of both.

If it be urged that the man is saved with only one woman, we then inquire, Which out of the number that have been married to him will he take? and what will become of those that remain? They cannot be saved, for the reason that the woman is not without the man in the Lord; and if he is only permitted to take one, they must be lost. They cannot marry again; for in the resurrection, we are told, "they neither marry nor are given in marriage," for the simple reason that the marriage covenant (like all the rest of the ordinances of the Gospel,) must be observed while in this state of probation. Hence we must conclude that if the priests of modern Christianity are authorised by the Almighty to officiate in the ordinances of the Gospel, as they assert, there must of necessity be polygamists in heaven; and if they are unauthorised by Him, their pretensions are a solemn mockery in his sight; and they will do well to take heed to their ways and repent of their sins, lest they be found fighting against God. It is impossible for those who admit the Divine authenticity of the Bible to disbelieve in polygamy. It is so mixed and interwoven throughout the entire record of the Jewish Prophets and the Gospel, that it is inseparable from the doctrine, principle, and faith contained in either. It is a remarkable fact that the Prophets, as well as all the house of Israel, to whom they were sent, were either polygamists themselves or the descendants of polygamists; and in this relationship we cannot except our Saviour himself, whose royal lineage is reckoned through Solomon, the second son of David, by her that was the wife of Uriah, of whom we have before spoken.

Polygamy was established in the earliest ages of the world's history, run-

ning down through and embracing a period in which it was practised for four thousand years, and, throughout the whole time, it has been sustained by the most unprecedented sanction of the Almighty himself. Who are the twelve tribes of Israel but the offspring of a renowned and worthy polygamist and Prophet by his four wives? Did the Almighty make the invidious distinction between the children of these four honourable women that the present Christian world would do, by pronouncing them bastards and illegitimate, and consequently aliens to the covenants of promise? Who will receive the teachings of Peter and reject those of Paul, because one descended from Leah and the other from Rachel? Who will say that one is the favoured of God, and the other of bastardly extraction? Has not God chosen and acknowledged both by conferring upon them his Priesthood and power? Did not God also acknowledge the blessings and promises conferred upon Judah, the son of Leah, by the patriarch Jacob, by bringing forth through his lineage the Messiah, while the greater—that is, the birthright blessing, was placed upon Joseph, who was the son of Rachel, and whose blessing was to prevail above that of his brethren, and to become the shepherd and stone of Israel. In fact, did he not choose all the twelve sons of Jacob from the beginning, and establish his covenant with them throughout their generations? Indeed, has he ever called, chosen, or made a covenant with any other people but them or their descendants to this day? No—verily, no. To this polygamic family pertain the law, the adoption, and the giving of the covenants. He has chosen from them his Prophets, and to them has he committed his sacred oracles. Such is the distinguished remembrance with which their names are held by the Almighty, that he has said, by the mouth of his servant John, that they should be inscribed upon the twelve gates of the heavenly Jerusalem, there to be perpetuated in eternal remembrance by the sanctified hosts of that celestial city.

With us the Divine approval of the Almighty in the practice of polygamy is not alone drawn from the precedents of the past; but, independent of the record of the Jewish Prophets, and Evangelists, we have the most undeniable evidence that the institution has been established

by Divine commandment in our own day. We are not dependent upon the vague traditions of the fathers or the records of the past, which are filled with the interpolations of uninspired men, for the knowledge we have either of God, his laws, or the institutions which he has revealed. The same spirit of prophecy and revelation that inspired Abraham, Jacob, Moses, and all the Prophets and Apostles, has been again conferred on mortals, by which we are enabled to know and understand the things of God for ourselves. To us and to the world this proves the great and solemn fact that God is the same in all ages of the world, and that the principles and doctrines contained in the Old and New Testament, and practised by the ancient Saints, are an eternal reality. We also know, by the same incontestable evidence, that the Book of Mormon is true. Thus we have not only the history of the Saints in Asia, but also of those in America; and, still greater than all, we have that Spirit of inspiration and prophecy which dictated and inspired both. We are not like the Christian world—wrapped in the mazy thrall of tradition and liable to stumble at every step, blindly groping our way in the dark, not knowing truth from error, or light from darkness. Those who, through ignorance and a misguided religious zeal, disbelieve, denounce, and condemn polygamy as unholy, impure, and sinful, forfeit all claims to the society and friendship of such men as Abraham, Jacob, Moses, and all the ancient Patriarchs and Prophets.

The polygamy of the "Mormons" is a renewal of the ancient patriarchal order, and is entitled to all the credence and support, by those who believe in the Bible, that any doctrine or principle is which may be contained in the Old or New Testament. To those who affect to be so shocked at the immorality of the "Mormons" because they practise polygamy, we have only to say that the beam is to be found in their own eye, and their expressions of "debauchery, licentiousness, and lechery," savour strongly of the old proverb—"Out of the abundance of the heart the mouth speaketh," giving a sure indication of their own vitiated and corrupt passions. That which they charge upon the Saints is nowhere to be found in the practical working of polygamy amongst that people. And until the United States thought to civilize the "Mormons," by sending amongst them that not

altogether sinless detachment of the American army, such a thing as a prostitute was not known in the Territory of Utah. We would kindly recommend to them, when they again want a little moral re-creation before starting on a crusade against the "Mormons," to take a bird's-eye view of some of their own Christian cities, and manifest their burning desire for moral reform by preaching repentance and reformation to the great army of prosti-

tutes who throng the public thoroughfares by day and night, living by the wages of sin and festering in their own corruption. When they have thus cleansed themselves from these vile abominations, which are ascending before God and are a testimony against them, and have thoroughly purged themselves from these crying sins, and obtained forgiveness, then, if Utah should be spotted with the lusts of the flesh, let them cast a stone at her.

DIVINE PURPOSES.

BY ELDER D. BONELL.

The purposes of God are said to be incomprehensible and hidden from the children of men. That this is at present true is evidenced by the views prevailing among mankind in regard to divine and eternal things; yet such a state of ignorance is not in accordance with the will of God; for the manifest intention of the Lord is, as appears from all his dealings with mankind in every dispensation of his messages to them, to lead humanity to a knowledge of himself (which Jesus declared to be eternal life,) and of his will, that they might learn to operate in conformity with his plans. In fact, this is the great object of all revelations from heaven and every manifestation of Jehovah's power in his people's history.

Whenever darkness has usurped the place of light in the hearts of the people, and the revelations of the purposes of God have been withheld, it has been as a punishment for a violation of his laws or a disregard of previously imparted light and intelligence; and whenever the blessings of revelation were appreciated and righteous works secured Divine approbation, they elicited at the same time more explicit directions from the Lord.

Among the numerous instances of forfeiture of Divine intelligence, and consequent exaltation, which sacred history records, we find a particularly important and striking one in the history of Israel in the wilderness. When the command of God had congregated the hosts of the chosen people at the foot of the holy mountain, and Jehovah's voice was about to communicate to them the laws that

would raise them to the dignity of a holy theocracy and the wielding of supreme influence over the destinies of the world, they could bear neither the laws of celestial purity nor the presence of the Lord, and desired the interposition of Moses; and, in accordance with their request, the presence of Jehovah was withdrawn, and with it also the pre-decreed exaltation of Israel, to whom only an inferior law was then entrusted—a law strict and hard, of which the Apostle said, "neither we nor our fathers could bear it." In consequence of this, the realization of the Divine plan concerning Israel had to be deferred, and the glorious prerogative which they professed had to be bestowed upon another generation that would secure the blessings of the realization of Jehovah's purposes. These purposes were never abandoned by the Lord, though their fulfilment was lost to the Israel of that day.

The plans of the Deity are not to be frustrated by either individuals or nations, however high they may stand as chosen instruments in their accomplishment, because those purposes are all-comprehensive and circumscribe all the events and powers of time that may be intended to form the connecting links in God's grand series of designs; and therefore the disobedience of individuals or nations, and consequent non-fulfilment of certain intended details, can only effect the destiny and position of these individuals and details, while the great structure of Divine purposes still remains, and the designs of the Eternal will be fulfilled by means and beings subservient to the will of the great.

leader of the destinies of the universe. Human intelligence may with great sagacity observe the causes and effects of visible things, grasp the course of events, and interfere, control, and direct, and perhaps succeed according to the highest hopes and wishes; and these may apparently and intentionally be opposed to the designs of God: but at the time when the opponents of these designs exult in the successful accomplishment of their desires, it will often be found that they have advanced instead of damaged and retarded the progress of the all-comprehensive and invincible designs of God.

There are certain points in the destinies of nations and individuals that must be brought about for the fulfilment of the final purposes of their career, which may be said to constitute their skeleton (of destiny), and which no human exertion can change; and there are details, to make up with the skeleton the perfect body, produced by the actions of choice, whose character proves the quality of the performers' minds, and constitutes either the claims to reward or the reasons for punishment. For instance, the children of Israel were the chosen people to whom the land of Canaan was given as an everlasting inheritance. It was in their power to enjoy the blessings of this promise, and doubtless they would ever have enjoyed them, if they had venerated the conditions upon which the fulfilment of the promises rested. But they rejected the Messiah and lost their claims to Divine approbation and protection, and now they pay a fearful penalty for their sins. They have been far from the land of their hopes and joys; they have trodden for many ages the ground of almost every land as a hated, persecuted, and smitten race, and suffer still the consequences of their disregard of Jehovah's revelations and resistance to Divine purposes. Still those purposes concerning Israel remain, and will ultimately be gloriously fulfilled. The all-comprehensiveness of Divine plans could afford to grant them the liberty of forfeiting for many ages their glorious destiny without an alteration in the great ultimate plans made in regard to the chosen people. Their disobedience has been made prolific of blessings for the Gentiles and instrumental in extending the Church of the Redeemer to all the world. Thus are all the doings, plans, purposes, and destinies of mankind sub-

servient to the great issues decreed by Eternal Wisdom, and the whole cause of individual and national destiny from the beginning of time unto our days is an infinite amplification of evidence that though human views, actions, and purposes are, as far as the knowledge of men goes, very narrow, and limited by the current of changing and passing circumstances, over them all reign the supreme and all-comprehensive purposes of God. It is, however, not the true, primitive order of things that human purposes should diverge from those of the Deity; and though the transitory condition of probation allows this difference, to grant full scope for the exercise of free agency, there must be a time when the Church of the living God will send the revelations of the Divine will throughout the earth's nations, and that will become the will of all mankind; for they all will learn to see the supreme wisdom of that will, and obediently bow thereto.

The peaceful and consecrated reign of a holy theocracy shall bless the nations of our earth with the joys of universal peace and concord, and in the light of Divine revelation shall the will of the Deity become extensively comprehended. The inexplicable scenes of the sombre past will show their tendencies to ultimate good, and the events of time and probation mingle in glorious concurrence in the testimonies so profusely given for the supreme wisdom of the Divine economy. The Church of Jesus Christ is destined to bring about this state of things; for Jesus Christ is the being entrusted by the Father with the mission to restore the human race to primitive dignity and lead them to their ultimate exaltation.

Those who have entered into the Church of Jesus Christ with a devoted spirit have tried to realize the greatness of her designs and the mighty spirit of her comprehensive mission, and have indeed already found it essential to subject every purpose and interest of their own to those of the Church; for they have only value to them inasmuch as they unite with the greater ones which the Church has given to their lives. The Spirit of the Redeemer, unalloyed by human feelings, inspires the faithful Saint with a great yearning for the redemption of the world and fills the regenerated soul with a love whose impulses lead to the utmost limits of God-sanctioned charity.

It is true that eternal justice will, in the great combat between light and darkness in the last days, dictate the administration of fearful judgments upon the heads of millions, because their abominations will incur them; and there are some, who have united their destiny with that of the people of God and have learnt some of the first principles of God's kingdom, who delight in the contemplation of the seeming judgments of the latter days as the great glorifying point of God's work. They look forward to the time with exultation when the tribulations of the last days shall scourge the nations of the earth—when calamities of every kind shall abound, the sea heave beyond her bounds, and the volcanoes of the earth awaken in the mighty commotions of the latter days their dormant thunders. They seem to think that it conduces to their exaltation and greatness to see the vengeance of Heaven poured out in unmitigated severity upon their less obedient fellow-beings.

All these things will doubtless be necessary to fulfil the plans of God and show forth his omnipotence; but still these scenes will only be transitory, and, when they have accomplished the purposes for which they were necessary, belong to the woes and sorrows of by-gone worlds of transitory existence, of which it may be said that they were more a dark page in probationary history than a glory to any one. Does a human father, with a true father's heart, rejoice when his children's wickedness or disobedience necessitates him to punish them, because he can show his strength and authority? It appears not probable. He will rather be sorry for the sad necessity; and if there is any pleasure in it, it is in the good arising from the punishment, and not in the administration of it. So may we properly suppose it to be with the Lord himself. Justice will require a display of his power and severity ere the

great adjustment of human affairs can be completed: but they neither complete his purposes nor constitute the glory of his reign; for these must be sought in the scenes for which the transient ones were instituted and a preparation in sorrow and trial necessary—the scenes of happiness and salvation, the untold glories and joys of a renewed and celestialized creation redeemed from sin and death to a place among the realms of unsullied happiness, worthy of the mighty God who destined them for his children and infinitely surpassing the brightest dreams that prompted the highest aspirations of the soul through probationary existence.

Shall a Saint see the glory of his religion in the overthrow of the empires of time and the anguish of tormented multitudes, while the Spirit of the Deity would gladly spare, if it were possible, and extend mercy beyond measure, that perhaps some might turn without the rod? If the world persist in opposing or disregarding the great work of salvation, justice must have her claim, and power achieve what mercy and forbearance have pleaded for in vain. But let those who belong to the Church of the Son of God learn to see the glory of the Lord's work in the final redemption and exaltation of the human race, and find a glory for themselves in uniting all their interests and purposes with those of the Deity, that, at the time when the Church of God shall supremely reign over the nations of our earth, they may have a foundation for their exaltation, not in the fact that others were less blest than they, and had to endure punishments while they themselves were spared and blest by the Spirit of truth; but in their union with the kingdom that will stand and progress in endless glory when the institutions of men will have passed away with the scenes of time that will soon merge into the ages of eternity.

HISTORY OF JOSEPH SMITH.

(Continued from page 488.)

[December, 1843.]

Fourth. Our next permanent settlement was in the land of our exile, the State of

Illinois, in the spring of 1839; but even here we are not secure from our relentless persecutor, the State of Missouri. Not satisfied in having drenched her soil in the

blood of innocence, and expelling us from her borders, she pursues her unfortunate victims into banishment, seizing upon and kidnapping them in their defenceless moments, dragging them across the Mississippi river, upon their inhospitable shores, where they are tortured, whipped, immured in dungeons, and finally hung by the neck without any legal process whatever.

We have memorialized the former Executive of this State, Governor Carlin, upon these lawless outrages committed upon our citizens; but he rendered us no protection. Missouri, receiving no check in her murderous career, continues her depredations, again and again kidnapping our citizens and robbing us of our property; while others, who fortunately survived the execution of her bloody edicts, are again and again demanded by the Executive of that State, on pretence of some crime said to have been committed by them during the exterminating expedition against our people.

As an instance, General Joseph Smith, one of your memorialists, has been three times demanded, tried, and acquitted by the courts of this State, upon investigation under writs of Habeas Corpus, once by the United States Court for the District of Illinois, again by the Circuit Court of the State of Illinois, and lastly by the Municipal Court of the City of Nauvoo, when at the same time a *nolle prosequi* had been entered by the courts of Missouri, upon all the cases of that State against Joseph Smith and others.

Thus the said Joseph Smith has been several times tried for the same alleged offence, put in jeopardy of life and limb, contrary to the fifth article of the amendments to the Constitution of these United States; and thus we have been continually harassed and robbed of our money to defray the expenses of these vexatious prosecutions. And what at the present time seems to be still more alarming, is the hostility manifested by some of the authorities and citizens of this State. Conventions have been called, inflammatory speeches made, and many unlawful and unconstitutional resolutions adopted to deprive us of our rights, our liberties, and the peaceable enjoyment of our possessions.

From the present hostile aspect, and from bitter experience in the State of Missouri, it is greatly feared lest the barbarous scenes acted in that State will be re-acted in this. If Missouri goes unpunished, others will be greatly encouraged to follow her murderous examples.

The afflictions of your memorialists have already been overwhelming—too much for humanity, too much for American citizens to endure without complaint. We have

groaned under the iron hand of tyranny and oppression these many years. We have been robbed of our property to the amount of two millions of dollars. We have been hunted as wild beasts of the forest. We have seen our aged fathers who fought in the Revolution and our innocent children alike slaughtered by our persecutors; we have seen the fair daughters of America citizens insulted and abused in the most inhuman manner; and finally, we have seen fifteen thousand souls—men, women, and children, driven by force of arms during the severities of the winter from their sacred homes and firesides to a land of strangers, penniless and unprotected.

Under all these afflicting circumstances, we imploringly stretch forth our hands towards the highest councils of our nation, and humbly appeal to the illustrious Senators and Representatives of a great and free people for redress and protection.

Hear, O hear the petitioning voice of many thousands of American citizens, who now groan in exile on Columbia's free soil! Hear, O hear the weeping and bitter lamentations of widows and orphans, whose husbands and fathers have been cruelly martyred in the land where the proud eagle exulting floats! Let it not be recorded in the archives of the nations that Columbia's exiles sought protection and redress at your hands, but sought it in vain. It is in your power to save us, our wives, and our children from a repetition of the bloodthirsty scenes of Missouri, and greatly relieve the fears of a persecuted and injured people, by ordaining for their protection the following ordinance, namely—

AN ORDINANCE

For the protection of the people styled the Church of Jesus Christ of Latter-day Saints, residing on the western borders of the State of Illinois.

PREAMBLE.

Whereas the State of Missouri at sundry times has unconstitutionally deprived a certain portion of her citizens (called 'Mormons') of their rights, property, lands, and even of their lives:

And whereas in the years 1838 and 1839 the said State of Missouri did illegally and inhumanly exile and banish for ever from her limits and jurisdiction all the said citizens (called 'Mormons') that remained alive with impunity:

And whereas, after being hospitably received by the citizens of Illinois, the said State of Illinois did grant, enact, and charter for the benefit and conveniences of the said exiled 'Mormons' as follows:—

[See History of Joseph Smith, *Millennial Star*, vol. xviii., Nos. 16 and 17.]

And whereas by the 10th article of the Constitution of the United States as amended — Art. 10. The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people; and whereas, according to the fourth article and section second, 'The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.' and whereas, according to the second paragraph of the third section of said Constitution, 'The Congress shall have power to dispose of and make the needful rules and regulations respecting Territory:' and whereas the said Congress has the power to protect each State against invasion and insurrection: and whereas most of the inhabitants of the City of Nauvoo are exiles from the State of Missouri: and whereas most of the lands owned in the State of Missouri were purchased from the United States, and patented by the United States to the amount of more than \$200,000 worth: and whereas the United States are bound to clear the title and protect it: and whereas the said exiles as expelled 'Mormons' have lost in property and damages about two millions of dollars: and whereas the said State of Missouri continues her ravages, persecutions, and plunderings, by kidnapping said exiles from Illinois, and by other depredations:

Now, therefore, to show the fatherly care of the United States, to ratify the said charter, to protect the said exiles from mob violence, and shield them in their rights:—

Section 1. Be it ordained by the Senate and House of Representatives of the United States of America in Congress assembled, that all the rights, powers, privileges, and immunities belonging to Territories, and not repugnant to the Constitution of the United States, are hereby granted and secured to the inhabitants of the city of Nauvoo, in addition to the spirit, letter, meaning, and provisions of the afore-mentioned charter, or act of incorporation from the State of Illinois, until the State of Missouri restores to those exiled citizens the lands, rights, privileges, property, and damage for all losses.

Section 2. And be it further ordained, in order to effect the object and further intention of this ordinance, and for the peace, security, happiness, convenience, benefit, and prosperity of the said city of Nauvoo, and for the common weal and honour of our country, that the Mayor of Nauvoo be, and he is hereby empowered, by this consent

of the President of the United States; whenever the actual necessity of the case and the public safety shall require it, to call to his aid a sufficient number of United States forces, in connection with the Nauvoo Legion, to repel the invasion of mobs, keep the public peace, and protect the innocent from the unhallowed ravages of lawless banditti that escape justice on the western frontier; and also to preserve the power and dignity of the Union.

Section 3. And be it further ordained that the officers of the United States army are hereby required to obey the requisitions of this ordinance.

Section 4. And be it further ordained that, for all services rendered in quelling mobs and preserving the public peace, the said Nauvoo Legion shall be under the same regulations, rules, and laws of pay as the troops of the United States.

City of Nauvoo, Illinois, December 21st, 1843.

HYRUM SMITH,
JOHN TAYLOR,
ORSON PRATT,
W. W. PHELPS,
HEBER C. KIMBALL,
BENJAMIN WARRINGTON,
DANIEL SPENCER,
BRIGHAM YOUNG,
ORSON HYDE,

Councillors;

ORSON SPENCER,
DANIEL H. WELLS,
GEO. W. HARRIS,
SAMUEL BENNETT,
GEO. A. SMITH,

Aldermen;
JOSEPH SMITH, Mayor;
WILLARD RICHARDS, Recorder;
JOHN P. GREENE, Marshal.

Two letters came into the post-office from the sheriff of Clark County, Missouri. From them it appears that that State wishes to continue the old game of seizing witnesses and making prisoners of them, to cover up her mobocracy and kidnapping under a legal form. The following answer was written:—

'City of Nauvoo, Ill., Dec. 21, 1843.

Sir,—Two letters were put into my hands this morning relative to the witnesses of Mr. Avery's innocence as to being accessory to horse stealing some four years since. In the first place, Mr. Avery was abducted from this State without process, contrary to law. In the second place, the principal for felony by the law of Missouri should be indicted within three years, &c. Again, the revised statutes of Missouri have a wise provision in such cases as Mr. Avery's. If Mr. Avery,

therefore, will sue out a commission according to the law concerning depositions, (R. S., page 219 to 222,) directed to Alderman Geo. W. Harris, an acting Justice of the Peace for the city of Nauvoo, and county of Hancock, the necessary testimony to establish Mr. Avery's innocence will be taken according to law, and forwarded to the proper officer in due time.

Respectfully, &c.,
W. W. PHELPS.

J. White, Esq., Dep. Sheriff,
Clark Co., Waterloo, Mo.

P.S. You will have the politeness to show this to Mr. Avery."

In the evening I was visited by several strangers, and had considerable conversation with them.

(To be continued.)

Friday, 22nd. At home at nine o'clock, a.m., reading a magazine to my children.

A little after twelve went into the store-room occupied by Butler and Lewis, and commenced a conversation with Dr. John F. Charles, to convince him that mobocracy is not justifiable, and that I did not deal in politics.

David Holman, living about two miles from Rasmus, went out in the evening with his family visiting. About ten o'clock he discovered his house on fire. The neighbours had inquired how long he would be gone. A man rode to Carthage. A company went up, secured the provisions to themselves, and fired the house.

Warm and pleasant weather.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 11, 1860.

VALEDICTORY.—Change being a constituent element of progression, we feel happy in making the announcement to the Saints of the European Mission that the time for change in the Presidency of the Church in these lands has again come. We welcome this change with feelings of no ordinary character, and with an assurance that we can transfer the affairs of this Mission to our brethren from Zion with a consciousness that, during the period for which we have held it in trust, it has not been impaired in its importance and usefulness, nor its validity and energy lessened or abated.

Since it has been our duty, for the time being, to direct the affairs of this Mission, we have carefully consulted the whisperings of the Spirit within, on which we have ever felt to rely for strength and support; and whatever we may have done, that has resulted in good to the Saints and to the cause at large, we sincerely award to the dictates and guidance of that Spirit which we have received from the Lord through the ordinances of the Gospel.

In the introduction of our labours in this capacity, it was apparent to us that some change should be made, giving a leading direction to the Priesthood and Saints in this Mission, that their feelings might be resuscitated and refreshed in this work; also that the ability and energy of the Priesthood should be so directed that prosperity would crown our efforts with success, by bringing souls to a knowledge of the truth, and saving all those that were desirous of partaking of the elements of life. How far we may have been able to accomplish this, we are willing that those to whom we have administered should be the judge. If we have not been able to accomplish all the good which we have had in our hearts for this people, it is still gratifying to know that our efforts have been most singularly blessed.

During the few months past, the numbers which have been added to the Church by baptism, far exceed the numbers emigrated from this Mission during the present year. We consider this a sure indication of our advancement in the good work.

The Spirit of the Lord has worked with his servants in their labours among the people, and we feel assured the Saints can testify that it has also increased with them.

We now, with feelings of great pleasure, transfer the affairs of the European Mission to Elders Amasa Lyman and Charles C. Rich, two of the Twelve Apostles, whose arrival we have been expecting for some time past.² We can assure the Saints that, under their more able and experienced guidance, the work of the Lord will move forward with majesty and power.

We feel ever grateful to the Saints for the diligent heed which they have given to our counsels as well as for the prompt and energetic manner with which the Priesthood of the Misaion have strengthened our hands; and we also feel that we have been affectionately remembered to our common Parent, the Father of all, and that their orisons have come up before the Lord, supplicating his Divine favour and blessings to rest upon us. We are grateful, then, for the remembrance which we shall carry with us of their attachment to the cause of truth in which we are alike interested. Trusting that the attachments which we have formed may not only continue through time, but increase and be strengthened throughout eternity, we, in conclusion, bless you in the name of the Lord.

N. V. JONES,
JACOB GATES.

ARRIVALS.—By the steam-ship *Edinburgh* have arrived, from Utah, on missions to this land, Elders Amasa Lyman and Charles C. Rich, of the Quorum of the Twelve Apostles, accompanied by ten others—namely, F. M. Lyman, Joseph C. Rich, John Tobin, John Brown, James Brown 3rd, Joseph F. Smith, Samuel H. B. Smith, William H. Dame, Reuben A. M'Bride, and David M. Stuart. They were also accompanied by Mrs. Perris and daughter, on business to this country. These, we are happy to inform the Saints, are only a small portion of the number of Elders now on their way to this land. Certainly England is most singularly blessed by the presence of such men, and the fact of their being sent to labour in this land is of itself significant that this country has come up in remembrance before the Lord. We hail these brethren with a degree of joy to which we cannot give expression, and we recommend them to the kind consideration of all, and say, Administer to their necessities, and the God of our fathers will, through them, increase your faith in his work, and bestow upon you that knowledge of his ways and purposes which you need for your progress in the good work.

NOTICE.—All communications, remittances, and business connected with the Liverpool Office must, from and after this date, be directed to Amasa Lyman.

A TOUR TO THE FRONTIERS OF UTAH.

We give the following account of an excursion of President Young and company through the northern counties and settlements of Utah, compiled from the *Mountaineer* of June 16 and the *Deseret News* of June 20:—

"On Monday, the 4th instant, President Young, accompanied by Presidents Kimball and Wells, and a goodly number of citizens, | desirous of taking an airing in the country, left this city on an excursion through the northern counties, but more especially to mostly clerks and business men, who were visit the new settlements in the county of

Cache. In passing through Davis, Weber, and Box Elder counties, the company received many accessions; and on leaving Brigham City it numbered one hundred and sixteen souls, including eighteen ladies and a few children.

In passing through the settlements of Davis County, we could not but admire the marked hand of Providence in the distribution of his bounties—the grass springing up fresh and green on the mountain sides on our right, and away towards the west the wheat and rye and oats and barley gave tokens of an early and prolific harvest. The sun had not yet risen when we passed through the northern limits of Farmington. All was peace. Not a sound was heard save the tinkling of cow-bells and the innocent frolics of the little bands of horses that played upon the benches and over the hills around us. As the sun showed himself in grandeur over the high peaks of the everlasting hills, all nature seemed to breathe forth a thanksgiving for the welcome mild rains of heaven.

We crossed the Weber, high, foaming and dashing in its proud independence, and formed our camp by the dwelling of our kind friend, General West. The hospitality of the citizens of Ogden was unbounded. All seemed to study to emulate one another in acts of kindness, and combined to give the whole camp a hearty welcome. Ogden is not behind the chiefest of the cities of Utah in substantial and durable improvements. Tanneries, sugar-machines, flouring and saw-mills, and all the appendages necessary to provoke prosperity and advancement are to be found here in all necessary profusion. Improvements of every kind multiply year by year, making it a real pleasure to visit or travel through the city. And, best of all, the people are contented and happy. Not a sound of murmur or complaint could be heard; and the people seemed to look up to their presiding officers, in confidence, as fathers and protectors.

Our next camp was at Box Elder, and all that we have said of Ogden may be said with equal propriety of Brigham City. A kind welcome and liberal fare was ready for all, as we formed our camp near the house of President Snow. Union, peace, and growing prosperity were manifest on every side.

On the morning of the 7th, President Young led the way up Box Elder Kanyon. After a gradual ascent of about four miles, one of the most beautiful plateaus we have ever seen—opened out before us. It was the dairy ground of Brigham City, and most excellent was the selection.

On we went, not toiling and struggling, but travelling leisurely and happily on a

pleasure trip,—now through narrow ravines—again over high hills, until we reached the dividing pass that led us to what would almost seem another country.

How we regretted the absence of an artist, or our own inability to sketch on canvas the scenes momentarily opening out before us. Delving among the deep ravines, away beyond were to be seen the tall cliffs of the Wahsatch, towering in their sublime, defiant majesty,—unending groves of evergreen giving variety to the landscape. But though, at first sight, the only symptom of life appeared to be the long string of moving vehicles and mounted steeds, the real life of nature, when scanned more closely, was in the green hills and bubbling streams of the mountain land.

Neither painters on paper or canvas, we must forego a description. Yet we could not deny ourselves a few reflections. But a few years since, the wild Indian and his familiar companions of the brute creation trod these hills and delved among these kanyons, untutored, undisturbed. Now the path of the red man is widened out, and the industrious husbandman explores the land and digs out the treasures of the earth—yea, the very bread of heaven from the hidden wilderness.

After crossing "the divide," we commenced our descent, and soon entered Caterpillar Kanyon. The name is most appropriate. On every side this destructive insect had made its marks. Their spider-web nests were to be seen all around; and the leafless shrubs, dead and dying, gave full evidence of their presence and industry.

What a vast field opened out, as we entered Cache Valley!

"The world seemed all before us, where to choose
Our place of rest, and Providence our guide."

The first settlement in Cache (Wellsville) was reached at 4 p.m. of the 7th.

Elder Maughan, the presiding Bishop in Cache County, met us here, and, in the name of the citizens of Wellsville, and indeed of the whole county, gave us not only a hearty, but most substantial welcome. A sumptuous dinner was prepared. A bowery had been erected by the citizens, and long, broad tables groaned under the weight of carved joints of fatted beefs and mutton. Nor were the more rare luxuries of life wanting. The most critical epicurean could scarcely have been disappointed as he scanned the board.

Passing through Logan, Smithfield, Hyde'sville, and Richmond, we arrived at Franklin on the evening of the 8th. This is at present the frontier settlement of the North, and as yet is but in course of formation. But the fences and ploughed fields adjoining testified to busy hands and hearty enterprise.

A lively mountain rivulet furnishes all the water necessary for the wants of a large settlement, winding around the village on the north and east. A little further north is a bold, broad river, called Cub River. Its name originated with a small party of trappers who passed there not many summers since. On arriving on its banks, they pronounced it Bear River; but on reaching, the next morning, the maternal stream itself, they corrected themselves, and insisted that this stream was a worthy cub.

Franklin, though at first sight rather forbidding, bids fair to be among the foremost of the settlements of Cache. The benches and mountain sides are rich with the finest grass. The lowlands seem to beg for the plough and seed-grain, and promise rich returns. An almost interminable sea of land appeared to open out before us. But home business forbade the lengthening out of our tour; and on the morning of the 9th we headed our teams for home.

Saturday night, Sunday, and Sunday night were spent at Logan; and the President, his Council, and some of the Twelve addressed the people under a very neat and commodious bowery prepared for the purpose.

Leaving Logan on the morning of the 11th, the company diverged from the regular line of travel and made a passing call at Providence—a small, but very flourishing and promising settlement, and formed camp for the night at Wellsville. Time did not permit a call at the three other settlements of the valley—Paradise, Mendon, and Hyrum. Reports, however, well authenticated, satisfied us that they were at least up with their neighbours.

Here we are about to take our leave for the present of Cache, and cannot deny ourselves a word at parting. We have travelled through the most, if not all, of the valleys of the Territory, and can say conscientiously that, for natural advantages, Cache Valley is far ahead of all that we have seen. Industry, patience, and perseverance alone are necessary, with the favour of a kind Providence, to pay back, in the rich bounties of the soil, the labours and toils of the farmer. The name of the valley is scarcely appropriate. Instead of being called Cache, from the circumstance of the burial of Government log-chains and brandy, it should bear the title it deserves—the Valley of a Thousand Springs. In one small settlement, eleven farms are laid out, side by side; and on each farm a spring sends forth water enough for the land and owners.

It is also peculiarly favoured with spring rains, and hence the labour and expense of irrigation is much less than in other portions of the Territory.

The valley is in a fair way to rival San Pete as the granary of Utah. Previous to our visit, 4,213 $\frac{1}{2}$ bushels of wheat, 385 $\frac{1}{2}$ bushels of corn, 397 $\frac{1}{2}$ bushels of oats and barley, and 495 $\frac{1}{2}$ bushels of potatoes and other vegetables had already been sown and planted, and the plough was still at work.

With Cache Valley, the visiting of which was the particular object of the tour, all with whom we have conversed seemed delighted. Everything there is fair and prosperous. The people have been exerting themselves marvellously in putting in crops and preparing the necessary things for their comfort, protection, and prosperity. About 5,500 acres have been ploughed and sown or planted there this spring, about four-fifths of the whole amount in wheat, the balance in corn, potatoes, oats, barley, &c., all looking well, but not so forward as the crops are in Weber, Davis, and Great Salt Lake counties, in all of which, as well as in most of the counties in this part of the Territory, wheat crops especially look remarkably well, and at present promise an abundant harvest. The people in those new locations have not as yet done much in the line of building, but are making extensive arrangements to provide themselves with comfortable habitations during the summer; and we are informed that in most of the places they were advised to build stockades, that they may not be surprised by the Indians, who have been somewhat inclined to be troublesome in that region ever since the difficulties that occurred on the northern route to California last summer; and, as yet, no effective measures have been taken by the Government to reconcile those natives and dispose them to peace.

The preaching and teaching of the President and his associates during the tour, not only in Cache Valley, but in all other places, was almost exclusively of a practical nature, relating to secular concerns, and the temporal salvation of the people in providing themselves with the necessities of life, and securing themselves and their substance from attack and destruction by savage foes.

On our return, the company partook bountifully of the hospitality of the people of Kayville. Never was a more pleasant and agreeable trip made at any time or in any place, or ever a warmer welcome or more hearty 'God bless you' given by the citizens through whose cities and hamlets we travelled."

This is the first excursion of the kind that President Young has made for some time, and the people in other portions of the Territory will unquestionably hope that it may not be the last he will make the present season."

CORRESPONDENCE.

WALES.

Udgorn Seion Office, Swansea,
July 19, 1860.

President N. V. Jones.

Dear Brother,—I feel it my duty to send you a few lines. What I have in view in so doing is to endeavour to acquaint you with the true state of things in this part of the vineyard—the Welsh Mission.

In the first place, I can say that we have closely observed your instructions, through the *Star*, and have translated your editorials and discourses into the Welsh language, through the medium of the *Udgorn*, for which many of the Saints are truly thankful, as they did not understand them in English. I know that the instructions have answered the object you had in view in publishing them, which was to get the brethren and sisters that had stopped or faltered on the way to start anew under the "Mormon" flag, which they have done by scores, as you can understand by referring to our last Statistical Report. You will there find that we succeeded in baptizing 135, and I am happy to say that we have baptized a good number since the report was made to your Office. Those baptized were not all in the Church before: a few of them are fresh members, and among these are some influential men, that were highly respected in society.

The brethren holding the Priesthood are unexceptionably full of life and spirit with the work of preaching in the open air, and the attention paid to them is better than I have seen it for some years. The Saints likewise feel well, and are testifying that they were never more determined than at present in this work.

We have adopted measures to get the old Saints to return to the fold. We are going to their houses to converse with them, and to get permission of them to open their houses for preaching, which has not been denied us anywhere to my knowledge.

The songs of Zion have been the means of doing much good. The kind Spirit has restored peaceful feelings in their midst. Thus, through the preaching and singing, we have been able to

warm many a cold heart to that degree which was necessary for them to be re-united with the Church, and to bring them, according to their own confession, to a closer relationship with God.

All the Branches that have moved in this direction are prospering, and are adding to their numbers, through baptism, every week. Some have been rather slow in making a start; but they seem determined to double their exertions in future, and to keep pace with those that have taken the lead.

This is a true account of the state of things in this Mission, so far as I can understand; and I have a tolerably good chance to know the movements of this Mission, having visited every Conference in the principality during the last three months.

I hope that God's blessings may rest upon you, and upon brother Gates, brother Andrus, and all that are ministering in the cause of Zion, that you may be successful in your labours. My Counsellors and the Saints join with me in remembrances to you.

Yours faithfully,
BENJAMIN EVANS.

SCOTLAND.

Editor of *Millennial Star*.

Dear Sir,—On Sunday, the first day of July, the Dundee Conference was held in the Camperdown Hall, Dundee. This Conference is small, but there was a goodly attendance of Saints. The morning meeting opened with singing—

"The morning breaks, the shadows flee."

The business of the Conference was introduced by Elder Charles Turner, who called for the representation of the Branches, the reports of which were generally good.

Elder Daniel Matheson, who is labouring round Dundee as a Missionary, preaching the Gospel to the world, reported his labours. Elder Blackburn (from Utah) delivered a spirited discourse, encouraging the Saints in their duties; and Elder G. Teasdale spoke of the necessity of practically performing the principles and duties advanced.

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In the afternoon, the authorities were presented and sustained in the usual manner, and the sacrament administered; after which, Elder Blackburn exhorted the Saints to faithfulness.

In the evening, Elder G. Teasdale delivered a discourse upon the first principles, and Elder Blackburn bore testimony to the establishment of the Church of Christ upon the earth in these the latter days.

The Saints seemed to enjoy their Conference well, and most of them departed with a desire and determination to work righteousness.

Sunday, July 15, was appointed for the Conference in Glasgow. It commenced on Saturday evening, when the Presidents of Branches present gave favourable reports of their various Branches, and the absent were represented by the Travelling Ministry. Elder John Reed then gave some good instructions to the Presidents and Priesthood generally, and Elder Blackburn exhorted the Priesthood to magnify their callings, and spoke of the responsibility that was resting upon them, and the necessity of being alive to their duties.

Elder G. Teasdale bore testimony and made some remarks upon the falsity of the idea that God had given us commandments that we could not keep.

On Sunday morning, the 15th, the Saints poured in from all parts of the Conference, notwithstanding the weather was rather unpropitious. The Conference was a good one. The power of God was certainly manifested in the meetings of this day, and all were blessed, strengthened, and refreshed.

On Monday, it being holiday time, the Saints met in the South-side Park, and games and songs, &c., were the order of the day. In the evening, an excellent social party was held in the Trongate Hall, where the Saints enjoyed themselves much, and concluded one of the best and most profitable Conferences held in Glasgow. If they increase upon the spirit enjoyed at this Conference, in a short time glorious things will be reported of "Auld Scotia."

I remain yours very faithfully in the Everlasting Covenant,

GEORGE TEASDALE.

OBITUARY.

We are requested by the *Mountaineer* to publish the following:—

"G. S. L. City, June 5, 1860.

Messrs. Blair and Ferguson,—I read a paragraph in your paper of last week concerning the death of Mr. Williams. I will here give a more detailed statement of the accident, which you may publish, if you desire. I will also give a short sketch of his history.

On the morning of the 31st of May, Mr. Rees Jones Williams was sawing a log that was too large for the saw, (it being a circular one,) to reach through to the top of the edge (which was nothing uncommon); and while engaged in splitting the slab from the log, he brought his axe round behind him, and, bringing it over his head, struck a beam such a violent blow, that very unexpectedly threw him backwards upon the saw, (which had been left running, as a lath-saw on the same shaft was at work at the time,) thus inflicting the wound as described in your paper last week. I was with him after he got hurt, and endeavoured to do all I could for him. The first words he said were—"O brother Woolley, I am done now!" He was sensible all the time, but the pain was severe, and he said it was more than he could bear long. He died in about eight hours after he got hurt.

Mr. Williams was born September 4th, 1819, in Llanddeusant, Carmarthenshire, South Wales. He has been in the Church of Jesus Christ of Latter-day Saints for some years, and has always been faithful and willing to assist the servants of God, and devote his time to accomplish whatever was required at his hands. He was a good mechanist, and has been engaged in a saw-mill in Little Cottonwood kanyon for more than six years, and was one of those few who could turn his attention to anything, whether it was arranging some intricate machinery, or getting logs down from those rugged mountains amidst snow and rocks. He was also generally useful, and on hand for every good deed. He leaves a good family to mourn his loss. I would have given the time of his coming into the Church, and his labours in connection with the Priesthood; but I am not in possession of the dates. He preached considerably in Wales before he gathered to this valley; and he occupied an official position in the company of Saints that came with him here, and gave general satisfaction.

I remain respectfully yours, &c.,

JOHN M. WOOLLEY.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Count Persigny, ambassador of France to this country, has received a letter from Napoleon III. on his policy towards England. Though in the form of a private letter, and treated as such by Lord John Russell, its author has designed for it the most extensive publication. Hence the *Times* has been requested to publish it, and of course every newspaper in England will do the same. Napoleon almost begs for the good opinion and friendship of England, emphatically protests against any sinister designs, and proclaims himself the champion of peace. His letter is dated July 25th, and begins with—"My dear Persigny,—Affairs appear to me to be so complicated, thanks to the mistrust excited everywhere since the war in Italy, that I write to you in the hope that a conversation in perfect frankness with Lord Palmerston will remedy the existing evils. Lord Palmerston knows me, and when I affirm a thing he will believe me well. You can tell him from me, in the most explicit manner, that since the peace of Villafranca I have had but one thought, one object—to inaugurate a new era of peace, and to live on the best terms with all my neighbours, and especially with England." The Syrian affair is duly noticed, and the Emperor says his first thought was to come to an understanding with England upon the matter. Upon the Italian subject he says—"It was difficult for me to come to an understanding with England on the subject of Central Italy, because I was bound by the peace of Villafranca. As to Southern Italy, I am free from engagements; and I ask no better than a concert with England on this point, as on others; but, in Heaven's name, let the eminent men who are placed at the head of the English Government lay aside petty jealousies and unjust mistrusts. Let us understand one another in good faith, like honest men as we are, and not like thieves who desire to cheat each other." It is a most extraordinary letter, and the daily papers have already extensively commented upon it. But though everybody has been struck with the honest-seeming, unstudied style of the letter, it is received in this country with a great deal of reserve, which is not unlikely to have a painful effect upon Napoleon. There has been a very severe battle at Milazzo between Garibaldi's forces and the Neapolitan troops. The former had 50 killed, 100 wounded, and 17 taken prisoners; and the latter lost 580 killed, wounded, and prisoners. Garibaldi was victorious, and succeeded in taking the town. Hostilities have been for the present suspended by a military convention between Garibaldi and the Neapolitan General. In the letter of Victor Emmanuel to Garibaldi, he advises him to renounce any further enterprise upon Naples, and antagonistically adds—"In the contrary event, I expressly reserve my entire liberty of action, and relieve myself of making any comment to you in regard to your projects." Garibaldi has refused to listen to the King, replying that he himself could alone judge of the real state of things. He is also said to have added that he would not pause until the cause of national unity had triumphed. Accounts of the Syrian massacres are still being published. Official advices from Constantinople to Vienna state that in Bulgaria and the neighbouring provinces massacres of the Christians were organised. The Porte had taken all necessary steps for arresting the attempt. The Sultan is said to have requested the Viceroy of Egypt to send 10,000 men to Syria. At the Paris Conference, the representatives of the Powers are to meet again to arrange certain details of the expedition to Syria. A spirit of mutiny in the Austrian army has broken out in a Hungarian regiment in garrison at Mantua.

AMERICAN.—There is not much news from the States of interest to the readers of the *Star*. The political world in America stands about where it has stood since the Baltimore Convention. President Buchanan and Secretary Cobb, who go with the Breckinridge wing of the Democratic parties, are actively co-operating for the election of the Anti-Douglas nominees. They have been making speeches in their favour. President Buchanan "expressed his gratification at the nomination of Breckinridge and Lane, because they were good and true men;" and Secretary Cobb expressed his confidence in their success at the November election. The Douglas National Executive Committee have issued an address, in which they declare, as the universal sentiment of the supporters of Douglas and Johnson, that no compromise whatever is admissible; that they have made no proposition for a joint electoral ticket in any State, and that they exhort the rejection of such propositions indignantly, whenever and wherever made. "If," they say, "we have any friends in any State, let them call a State convention at once, and nominate a full electoral ticket, pledged to the exclusive support of Douglas and Johnson." Mr. Douglas in his movements is received in various places with much enthusiasm and popular display among his party. Prominent Democratic politicians from Pennsylvania assert that Lincoln, the Black Republican, will carry that State by a decided popu-